

The gospel dispensation is not his kingdom, except in embryo in the hearts of his people, because, [Luke xix, 11-13,] "He spake a parable to them, because they *thought the kingdom* should immediately *appear*." The disciples were expecting the kingdom. Acts xvi. It shall be set up at his appearing; [2 Tim. iv, 1;] and we know, on the highest authority, that it cannot come till after the resurrection. 1 Cor. xv, 50. Now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God. No one will ever enter that glorious, everlasting kingdom, but by the resurrection, or a change equal to it.

Some want me to preach Jesus Christ and him crucified. Such, probably, do not know that he, who was the crucified One, is now *The coming One*. If we, my brethren, preach, and the people believe in Jesus as he is revealed, we shall both preach and have the people believe in the coming One. Beware how you omit to preach the coming of Jesus! By the terrible splendors of the Day of God, I charge you to preach the coming of Jesus. By your past remissness, I charge you to preach the coming of Jesus. By the doom of the unfaithful watchman and the unfaithful servant, I charge you to preach the coming of Jesus. To all, I say, in view of the opening judgment, repent, be baptized and believe in Jesus, *the coming One*. Amen!

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THE TWO LAWS, AND TWO COVENANTS.

THE great point of difference between us and one class of our opposers, is the fact of the existence of two distinct and separate codes of laws during what is called the Mosaic dispensation. We are well aware that they *can* prove that there has been a law abolished. Hence if there is but *one* law, we must acknowledge that they have the advantage of us, inasmuch as they prove that one law has been done away. But if there are two laws, as we claim, then the fact of their proving the abolition of a law does not weaken our position, for we agree with them that *one* law has been abolished.

Our opponents with their one-law theory have never been able to harmonize the seemingly discordant expressions of the Bible. They must acknowledge that some of the scriptures are out of harmony on this great subject, or admit that there are two classes of scriptures which speak of two kinds of laws.

In Matt. v, 17, 18, the Saviour says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He further states that "whosoever shall break one of these least commandments and shall teach men

so, he shall be called the least in the kingdom of heaven." But in Acts xv, we have the history of an apostolic conference, in which they decided to lay no greater burden upon their brethren than these necessary things: To "abstain from pollutions of idols, and fornication, and things strangled, and from blood." If the ten commandments are embraced in the law which was the subject of controversy in this chapter, then the apostles have released the church from under the obligation to obey any one of them, and thus rendered themselves "of no esteem in the reign of heaven." But if on the other hand Christ is speaking of one law and the apostles of another, all is plain.

Again, in Rom. iii, 31, Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law." But in Eph. ii, 15 he says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." With the idea that Paul is speaking of one and the same law in both of these passages, we must decide that he is out of harmony with himself.

The phrase translated "make void," in Rom. iii, 31, is *καταργεω* [*katargeo*], the same as that rendered "abolished," in Eph. ii, 15; hence all the way to avoid a positive contradiction in the two passages is to say that one law is the subject of remark in one place, and another in the other.

In Rom. iii, 31, Paul not only meets the idea of abolishing the law with a "God forbid," but says: "We establish the law." The word rendered establish, is *ισταμεν* [*histomen*], which Greenfield defines to "cause to stand firm, confirm, strengthen, establish." Then while one law is abolished, the other is caused to stand firm, strengthened, established, &c.

All must acknowledge that at one time there was a law which embraced ceremonies, and yet no one can deny that there was at the same time a law which had not a ceremony in it. When the above fact is proved, the two-law position is established beyond a doubt.

In Isa. i, 10, God commands his people to hear the word of the Lord, and give ear unto the law of our God. But in verse 11 he says, "To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." Here God commanded them to hear the law, and at the same time declared that he would not accept of obedience to the very things commanded in the ceremonial law.

Now if there is but one law, God has commanded the people to obey that, at the same time, refusing to let them obey it, declaring that "incense is an abomination unto him." But to allow that there were two laws, and that God would not accept of obedience to one while they were violating the other, produces a harmony that cannot otherwise be obtained.

In Jer. vi, 19, 20, we find the same ideas, but in different language. There God says, "Hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."

Offering incense, our opponents claim, is obeying the only law that God then had. But God declares

that they are rejecting his law while offering incense, and at the same time declares, "Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." The above scriptures clearly teach that God had a law which could be obeyed without offering sacrifices. But the ceremonial law could not; hence it must be the one written on tables of stone.

That there is a law—a finished law—written on tables of stone, can not be doubted by the one who has carefully examined Ex. xxiv, 12. Here God says to Moses, "Come up to me into the mount and be there: and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." There are two ideas in the above text, which I wish the reader to observe: 1. The idea of the law being written on the tables of stone; and 2, That it was a law which God had written. The proof of the first is an evidence of the latter; for when it is proved that God wrote on stones, and that God wrote his law, then it follows that God wrote his law on stones, unless it can be proved that God has written somewhere else besides on stones, which cannot be done. Our opponents will not claim that God ever wrote any where else besides on the tables of stone. But God says, "*I will give thee a law and commandments, which I have written.*" Therefore the conclusion is unavoidable that God has a law written on tables of stone.

But when our friends see that the above shrinks the staves of their positions somewhat, they say that God used Moses as an instrument through which to write on stones, as well as in the book. Hence, when the Bible says that God wrote, it means that he wrote through the agency of Moses; and when it says Mo-

ses wrote, it means that he was the instrument through which God wrote. But in this our opponents greatly err. The Bible does not say that God wrote on the tables of stone by or with the finger of Moses; but it does say, "And he gave unto Moses when he had made an end of communing upon Mount Sinai, two tables of testimony, tables of stone, written with the FINGER OF GOD." Ex. xxxi, 18.

In Ex. xxxii, 16, Moses says, "And the tables were the work of God, and the writing was the writing of God, graven upon them." It is argued by some that Moses wrote on the second tables; but this is a mistake also. God says to Moses, "Hew thee two tables of stone like unto the first, and *I will write upon these tables* the words that were in the first tables, that thou breakest." Ex. xxxiv, 1. Again in Deut. x, 1-3, God said to Moses, "Hew thee two tables of stone like unto the first, and come up to me into the mount, and make thee an ark of wood, and *I will write* on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark." And Moses says, "I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand; and HE wrote on the tables according to the first writing, *the ten commandments*, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me."

The above testimony cannot be harmonized with the idea that Moses wrote on the second table; for he positively declares that "God wrote them and gave them to him." Ex. xxxiv, 27-29 is often quoted to prove

that Moses wrote the covenant of ten commandments; but the text does not prove it. It only proves that Moses wrote words, "after the tenor of which" a covenant was made with Israel. The personal pronoun *he*, in verse 29, where it says "And *he* wrote on the tables," applies to God. This relieves the text from obscurity, and there is no dispute between it and the first verse of the same chapter where God says, "*I* will write," &c.

The above clearly establishes the position that God wrote a law on tables of stone, and the Bible as clearly teaches that Moses wrote a law in a book.* Hence the conclusion that there were two laws in the former dispensation is unavoidable. The expressions, "Book of the law," "Law written in this book," &c., are of frequent occurrence in the Scriptures. But if all law was written in a book, why thus distinguish it? This query our opponents have never been able to solve.

That it is distinguished, as above mentioned, we prove by Deut. xxviii, 58-66; xxix, 20, 21; xxx, 11-14. As before remarked, the law written in the book was not written by the finger of God, but by the hand of Moses. In Deut. xxxi, 9, we read, "And Moses wrote this law, and delivered it unto the priests, the sons of Levi." Josh. xxiii, 6. "Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left."

There were two laws in the former dispensation, one

*If it could be shown that the law written on tables of stones was copied into the book, the law written in the book certainly was not copied on the tables of stone; hence the ten commandments were not binding by virtue of their having been written in a book, nor did they derive their authority from the book as the ceremonial law did. See Deut. xxxi, 24-27.

of which was a ministration of the other, and was of no utility until the other had been transgressed. The Jews sustained a similar relation to the ten commandments that we do; and to the ceremonial law, that we do to the gospel. In fact, the ordinances of the Jewish church pointed forward to a sacrifice for sin (transgression of a previously-existing law) as the ordinances of the Christian church point back to the same sacrifice: the law of ten commandments being the same in both dispensations.

It is with reference to this that Paul says [2 Cor. iii, 7-11], "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

Those who believe in the abolition of the ten commandments, use this text as an argument to prove it. We consider it a decisive argument against them.

1. There was no ministration written and engraven on tables of stone. But as the penalty of death was attached to the violation of each of the ten commandments, they could be termed, "death;" and the law which executed the penalty for violating them, could be termed the "ministration of death, written and engraven on stones:" it being "death," and not the ministration which was written on the tables of stone.

2. Other expressions not only show that it was the ministration which was done away, but they positively forbid the idea of the ten commandments' being done away. Verse 7 says, "The children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; *which glory was to be done away.*" And verse 13 says, "And not as Moses, which put a vail over *his face* that the children of Israel could not look to the end of that which is abolished."

Mark! that which was covered with a vail is that which should be abolished. But the vail was not over the tables of stone, but on the face of Moses. Moses, at this time, was the only minister, and as all the ministration came through him, all the glory of it could be represented as hid behind the vail which covered his face. Moses held the tables in his hand; hence they were not covered with the vail. The children of Israel could look at them, but they could not look at that which was to be abolished; namely, the glory, representing that ministration. This argument we regard as invulnerable.

3. Verse 11 says: "For if that which was *done away* was glorious, much more that which *remaineth* is glorious." In the former dispensation there were (1.) The law, or ten commandments, and (2.) Its ministration, or the ceremonial law. In the foregoing, Paul teaches that one was done away, and that the other remains. This being true, we are compelled to take the position that the ten commandments are done away and the ceremonial law remains, or that the ceremonial law is done away and the ten commandments remain.

Again Paul says, "The law was *added because of transgression*, until the seed should come to whom the promises were made." Gal. iii, 19.

This added law could not have been the ten com-

mandments.* 1. The ten commandments were not added because of the transgression of some other law; but the ceremonial law was added because of the transgression of the ten commandments. For proof of this see Jer. vii, 21-23. Here God says, "Put your burnt-offerings to your sacrifices, and eat your flesh; for I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went away backward and not forward."

Here we learn that ceremonies were not required of them until they had refused to obey the voice of God. The voice of God is the ten commandments. Proof, Deut. v, 22. That the ten commandments were what the children of Israel refused to obey, is evident from verse 9, where he says, "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not?"

This testimony is greatly strengthened by the testimony of Neh. ix, 13, 14. "Thou camest down also upon mount Sinai and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

*I am alone responsible for the positions here taken.—M. H.

Here, in addition to the "true laws" which God spake on mount Sinai, he has given laws and statutes by the hand of Moses. Now which of the two is the "added" law? I leave the candid to answer.

But was it added because of transgression? I think it was. God says [Eze. xx, 24, 25], "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should not live." What can be plainer? He names the commandments which they have transgressed, which has made it necessary to add the other law.

But it is objected that the added law is one which "polluted them in their own gifts." In this the objector errs; for God says, "*And I polluted them in their own gifts.*" Here the polluting was done in addition to the adding of the law.

2. It was added "until the seed should come," only. But the ten commandments last till heaven and earth pass away. Matt. v, 17-19. The law which offered sacrifices did last until the seed came, or until Jesus proved himself to be the true Messiah, by being put to death "in the midst of the week." Dan. ix, 27. There "the sacrifice and oblation should cease." There the typical offerings were swallowed up in their antitype; and the law which offered them ceased.

Again, Paul, in speaking of the same law, says, "It was our schoolmaster to bring us to Christ." Gal. iii, 24. The ten commandments did not point to Christ. It is true they would teach a man that he was a sinner, but they pointed to no remedy; while the offerings of the ceremonial law did bring those who accepted of them, to Christ. Every offering pointed to Christ as being

the only one through whom they could obtain remission; after having violated the law of God.

In Col. ii, 14-16, Paul speaks of Christ's having blotted out "the handwriting of ordinances" (the law which was added because of transgression—the schoolmaster that pointed to Christ), and adds, "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days, *which are a shadow of things to come*, but the body is of Christ." Here I think all must agree that it is the ceremonial law that contained the feast-days, new moons, and Sabbaths, which shadowed forth that which is of Christ; hence the ceremonial law is the schoolmaster. For further testimony upon this point see Heb. viii, 5; ix, 23; x, 1.

In the above scriptures you will learn that the law "which stood in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," not only led those who followed it, to Christ, but to his ministration in the heavenly sanctuary.

3. "To bring us," is supplied in Gal. iii, 24. It is evident that there is an ellipsis here that must be supplied with some word, but I think the words "to point us to Christ," would be preferable. At least they would not be so liable to be misapprehended.

But if any doubts yet remain as to what law is the subject of the book of Galatians, they will be removed by reading some of the various places where the word law occurs. It is unnecessary for us to give all the places of the occurrence of the word. Let the reader examine them at his leisure.

1. Chap. ii, 14-16. "But when I saw that they

walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

Here Paul informs us that Peter dissembled not in keeping the ten commandments, but in *compelling the Gentiles to live as do the Jews*, and then shows that we are not justified by the law, but by the faith of Jesus Christ. Thus the contrast is drawn between a law by which the Jew expected justification or pardon for his sins, and the faith of Christ, by which God's people now obtain justification. The same contrast is drawn by the same apostle in Acts xiii, 38, 39: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the *law of Moses*." No one can read Gal. ii, 14-16 in the light of this latter text, without understanding that "the law of Moses," or the ceremonial law, is the one referred to here. The phrase "law of Moses," never refers to the ten commandments.

2. In Gal. iii, 10, we read: "For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things written in the BOOK OF THE LAW, to do them." If the ten commandments are the subject of

remark here, then we should expect to find the writing referred to, in them; but it is not there; it is in Deut. xxvii, 26.

Again, the text should read, "Cursed is every one that continueth not in all things written on the tables of stone," if that is the law to which he refers. The words, "book of the law," render it certain that the ceremonial law is the one of which Paul speaks. There are no "curses" written in the ten commandments; but Paul makes the two following quotations from the law of which he is speaking: (1) "Cursed is every one that continueth not in all things written in the book of the law;" and (2) "Cursed is every one that hangeth on a tree." This last quotation is taken from Deut. xi, 23.

3. In Gal. iv, 21-26, Paul introduces an allegory in the following language: "Tell me, ye that desire to be under the law, do you not hear the law? For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh, but he of the free woman was by promise, which things are an allegory: for these are the two covenants, the one from the Mount Sinai which gendereth to bondage, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all."

Our antinomian friends suppose that this allegory teaches the abolition of the ten commandments; and if the ten commandments are the subject under consideration, I acknowledge myself unable to fairly meet their positions; for what he calls "the law" in verse

21, he calls "the covenant that gendereth to bondage" in verse 24. But I do not believe that there was one of the ten commandments in the old or new covenants. The ten commandments are "*God's covenant*," not made with any people, but obedience to which, was enjoined upon all. Rom. iii, 19. First and second are relative terms; so are old and new. The old covenant relates to the new, and the new to the old.

The ten commandments existed before the old covenant was made with the children of Israel, and will exist after the new has accomplished its work. That the ten commandments were a *perfect* covenant in and of themselves, we prove thus: "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv, 29. "And he declared unto you his covenant which he commanded you to perform, *even ten commandments*, and he wrote them upon two tables of stone." Deut. xxi, 13.

Here the ten commandments ARE A COVENANT, *not a part of a covenant*. Now if it be true that the ten commandments are the old covenant (and they are all of the covenant to which they belong), then they are gone; for the old covenant has given place to the new. But the truth is, the ten commandments are no part of the old covenant. The old covenant was the remedial scheme through which they approached God after having violated his law of ten commandments. The new covenant is the plan through which *we* approach God and obtain remission for our sins. When Paul wrote to the Galatians, the Jews expected justification, or remission, through the ceremonial law, or old covenant. They expected to go to *old* Jerusalem, into the *old* tem-

ple, and through the *old* priests offer the *old* sacrifices, and thus claim justification on the conditions of the old covenant. But Paul informs them that Jerusalem which is, is in bondage, hence could not give liberty to her children; that we must now approach the "building not made with hands," the *new* sanctuary in the *New Jerusalem*, "by a *new* and living way." A *new* victim has been offered, and a *new* Priest is officiating in the *new* temple, after a *new* order. In this consists the *new* covenant. As none of the ten commandments are in the old covenant, so none of them are in the new. But the old and new are both plans through which the violators of the ten commandments can obtain mercy.

4. Verse 21 gives us to understand that certain persons desired to be under the law. Certainly Paul does not intend to be understood that these persons desired to be condemned by the ten commandments. But if they constitute the law spoken of, this is his meaning. It is much more rational to suppose that they desired to obey the ceremonial law and thus be justified from their past transgressions of the ten commandments.

5. Gal. v, 1-4. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul, say unto you, If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Here Christ has freed them from something that Paul calls a yoke of bondage. As to what the yoke of

bondage is may be seen by turning to Acts xv, where you will find that some of the Pharisees thought it was needful to "command the disciples *to be circumcised and keep the law of Moses.*" See verse 5. But the disciples thought it was a *yoke* which neither we nor our fathers were able to bear. Verse 10. Again, Paul is opposing circumcision, a thing not commanded in the ten commandments. But it is commanded in the ceremonial law, although it was instituted before that law. Verse 3 says that "every man that is circumcised is a debtor to do the *whole law.*" But surely circumcision does not make it necessary to obey the law of ten commandments, which are binding upon all, whether they are circumcised or not. See Rom. iii, 19; 1 Cor. vii, 19.

Other arguments might be given upon this point, but this must suffice. As a thorough investigation of the book of Hebrews is necessary to a correct understanding of the two laws and two covenants, we will now consider it.

The book of Hebrews is a comment on the same law as that of Galatians, and on the Levitical and Melchisedec priesthods—the old and new covenants—the offerings and ceremonies of the former dispensation, and those of the present.

The word "law" is of frequent occurrence in this book, and always refers to the ceremonial law, except when Paul quotes from Jeremiah: "I will put my laws into their hearts, and in their minds will I write them." Heb. x, 16; viii, 10.

To convince the reader that I am correct in this, I will quote the places where the word LAW occurs.

1. Heb. vii, 5. "They that are of the sons of Levi,

who receive the office of the priesthood, have a commandment to take tithes of the people according to the law." But it is impossible to take tithes of the people according to the ten commandments; for they do not regulate the taking of tithes. The ceremonial law does command the sons of Levi to take tithes. See Num. xviii, 21-26.

2. Heb. vii, 11. "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Query. 1. Which of the ten commandments did the people receive under the Levitical priesthood? 2. Which one of the ten commandments must be changed in order to change the priesthood from the tribe of Levi to the tribe of Judah?

3. Heb. vii, 15, 16. "And it is yet far more evident for that after the similitude of Melchisedec there ariseth another priest who is made not after the law of carnal commandment, but after the power of an endless life." The ten commandments never made a priest; hence they cannot be the law referred to in this passage.

4. Heb. vii, 19. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God." That the law here spoken of is the one that had "shadows of good things to come," and offered sacrifices "year by year," is evident from Heb. x, 1.

5. Heb. vii, 28. "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son who is con-

secrated forevermore." Query. Did the ten commandments ever make a high priest?

6. Heb. viii, 4. "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law." But no priests offered gifts according to the ten commandments, for the reason that they did not regulate the offering of gifts.

7. Heb. ix, 19. "For when Moses had spoken every precept [of the first covenant] to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people." Again, verse 22. "And almost all things are by the law purged with blood, and without the shedding of blood there is no remission."

Here I will propose two more queries: 1. Is it possible to speak the precepts of the first covenant according to the ten commandments, when they know no such precept? 2. By which one of the ten commandments are things purged with blood?

8. Heb. x, 1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." The ten commandments offered no sacrifices, hence they do not constitute the law of which Paul is speaking.

9. Verse 8. "Above, when he said sacrifices and offerings thou wouldst not, neither had pleasure therein: which are offered by the law." No one doubts that this is the ceremonial law, as the ten commandments offered no sacrifices.

10. Verse 28. "He that despised *Moses' law* died

without mercy under two or three witnesses." The ceremonial law is sometimes called the law of God, but the ten commandments are never called "*Moses' law*."

From the above evidence we think all must conclude that the ceremonial law is the subject of comment in the book of Hebrews. That the two covenants, spoken of in the book of Hebrews are the same as those spoken of in Gal. iv, I think no one will deny.

We have before stated our conviction that not one of the ten commandments was embraced in either the old or new covenants. We know that the ten commandments are a covenant; but they may be a covenant, and not be either the first or second, old or new. They are God's covenant, not made "with the house of Israel and Judah," but *commanded to a thousand generations*." We have before stated that old and new are relative terms; so are first and second. A thousand covenants may be made or commanded, and only two of these have the relation of old and new. A and B may make a hundred bargains, and neither of these sustain the relation of old and new, first and second. But let them make two bargains concerning one thing, and the first of the two can with propriety be called the first, or old, bargain, and the other the second, or new, bargain, though there may have been numerous bargains made before the first, between the first and second, and after the second, on other matters. So it is with the covenants.

When trying to show the perpetuity of God's covenant, or law of ten commandments, I have often been met with an objection something like the following: "The old covenant of ten commandments belonged to the Jews, but it has given place to the new, or gospel

covenant. Not only so, but as we are Gentiles, even though the old covenant was not done away, it could have no claims upon us: we are under the new, or gospel, covenant, which was made for the Gentiles."

In the above, the objector errs (1) in making the ten commandments the old covenant, and (2), in making the old covenant belong to the Jews, and the new one to the Gentiles. No covenant was ever made with, or for, the Gentiles, as such. The Gentiles are recognized only as dogs, in the Scriptures of truth, until they are engrafted into the Abrahamic stock. Matt. xv, 26, 27; Rom. xi, 17-24. Then they become Israel, and hence covenantees in all the covenants which may be binding at that time.

In Rom. ix, 3, 4, Paul says, "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants (plural) and the giving of the law, and the service of God, and the promises."

Here we learn that not only the old covenant belonged to the Israelites—Paul's kinsmen according to the flesh—but to them pertained the *adoption*, and the *glory*, and the *covenants*, i. e., both old and new, and the *giving* of the *law*, and the *service* of *God*, and the *PROMISES*. Certainly this statement deprives the Gentiles, as such, of not only the covenants, but of the privilege of serving God, and of every promise in his word.

If we were disposed to make an argument on this as our opponents do on the Sabbath, they claiming that it is a Jewish institution because given to the Jews, we certainly should deprive the Gentiles of even the priv-

ilege of approaching God in prayer, or hoping to enjoy anything that he has promised in his word. The above is not an isolated case, but the Bible everywhere contains the same sentiment.

In Eph. ii, 11, 12, Paul says, "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Here Paul deprives the Gentiles of the blessings of the gospel, of Christ, of hope, and of God in the world, as emphatically as any text in the Old or New Testaments deprives them of the old covenant.

We have found that to the Israelites belong the covenants. Lest some one should think the new is not embraced in the word covenants, we will quote a prophecy which proves that it is. "Behold the days come, saith the Lord, that I will make a new covenant *with the house of Israel, and the house of Judah*: not according to the covenant that I made with their fathers in the days that I took them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi, 31-33.

This prophecy never can be fulfilled by making a covenant with the Gentiles; "for it is a covenant made with you, not according to the covenant made with

your fathers (i. e., the fathers of the Jews) in the *wilderness*." Had it been the Canaanites, the Amorites, or some other Gentile nation with whom the old covenant was made, then the making of a new one with the Gentiles might have fulfilled the prophecy; but as it is, it cannot. Will the reader mark well this point.

We are now prepared to investigate the old and new covenants as presented in the book of Hebrews. We have before remarked that this book is a commentary on the ceremonial law, on the Levitical and Melchisedec priesthoods, on the ceremonies of the old dispensation, and those of the present, and on the old and new covenants. As we have found the book of Hebrews agreeing so perfectly with that of Galatians on the law, we may expect to find an agreement on the covenants.

In Heb. vii, 22, Paul gives us to understand that Christ is the mediator of a better testament, than were the priests of the Levitical order. But the Jewish priests were mediators of the old covenant, which our opponents inform us is the ten commandments. It follows then if the old covenant is embraced in the ten commandments, that we have a better covenant in this dispensation than God's perfect law which embraced the whole duty of man. Ps. xix, 7; Eccl. xii, 13, 14. This cannot be; hence we must look elsewhere for the old covenant.

Heb. viii, 6, 12. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, for if that first covenant had been faultless, then should no place have been sought for the second; for finding fault with them he saith, Behold the days come, saith the Lord, when I will make

a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Here we are again informed that he is a mediator of a better covenant; but it is not better because of better commandments in it, but because it is established upon "*better promises*." See verse 6. Am I asked what these better promises are? I answer, the old covenant could not take away sin. Heb. ix, 9; x, 4. It could only stay the judgment upon their sins (transgression of the law) for one year, Heb. x, 3, and point them to the antitypical sacrifice—to the blood of the new covenant as their only hope. Heb. x, 11. Whereas under the new covenant, God promises to remember their sins no more. Heb. viii, 12; ix, 17; Rom. xi, 27.

The fact that in the new covenant God promises to "be merciful to their unrighteousness," shows that it is made up of secondary principles; that unrighteousness antedates its existence. This being true, there must be something to tell us what sin is, besides this

new covenant. How was it with the old? We answer, It was not designed to tell the people what sin was. It could only bring sin to remembrance again every year. Hence sin was the transgression of some law which existed before that covenant.

In Heb. ix, Paul tells us what the first covenant is. In verse 1, he says: Then verily the first covenant had also ordinances of divine service and a worldly sanctuary." He then gives a description of the vessels of the sanctuary, the ark, the ministration of the priests, &c., and finally says of that covenant, "Which stood *only* in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation." This being true, there was not one of the ten commandments in the first covenant unless they came under the head of meats, drinks, divers washings and carnal ordinances.

Is it objected that, in verse 4, he speaks of the tables of the covenant? I answer these are not the tables of the first covenant. But of God's covenant, which was commanded to a thousand generations.

Paul proceeds, talking about the blood of the old and new covenants (not the ten commandments,) until we come to verses 16-24, when he says, "For where a testament [*διαθήκη*, covenant] is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength while the testator liveth. Whereupon, neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the testament which God

hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

From the above quotation we learn,

1st. That a testament (or covenant) is of force after the death of the testator. This being true, if the ten commandments was the first covenant, they were not in force until after the death of the testator, be that whom or what it may. This also clearly refutes the position that the new covenant is not made in this dispensation; for if Christ is the testator, the covenant comes in force immediately after his death.

2d. The first covenant was dedicated with blood. But the ten commandments were not thus dedicated; hence they are no part of this covenant. The history of the dedication of the first covenant reads as follows: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audience of the people; and they said, all that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said

Behold the blood of the covenant which the Lord hath made with you concerning all these words. Ex. xxiv, 4-8. In this history of the dedication of the first covenant, it is said that Moses "sprinkled both the book and all the people," but the tables are not so much as referred to.

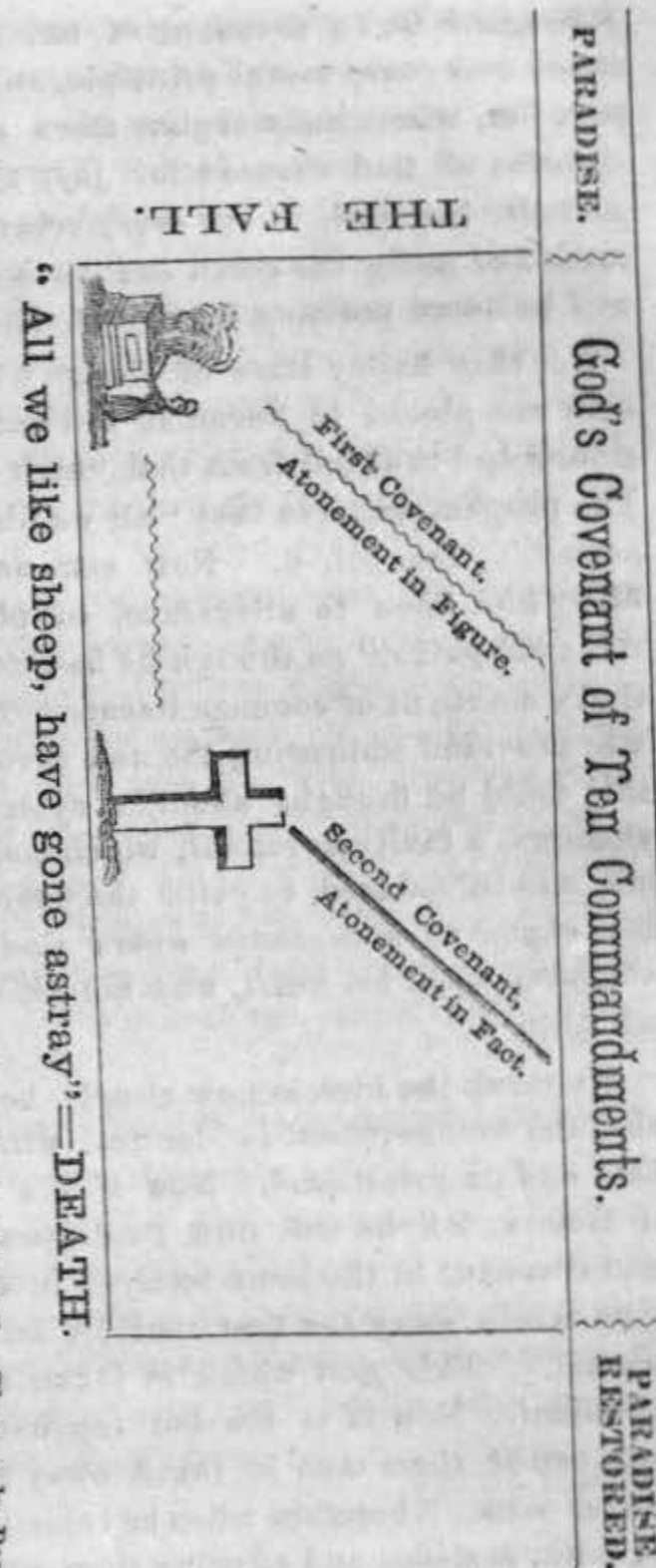
3d. Moses spoke every precept of the first covenant but God himself spoke the ten commandments. Compare Ex. xxiv, 7. 2 Kin. xxiii, 22. 2 Chron. xxxiv, 3. Heb. ix, 19, with Ex. xxiv, 12, xxxi, 18, xxxii, 15, 16, xxxiv, 28. Deut. iv, 13.

4th. The first covenant provided blood which could not take away sin. But the ten commandments knew no blood. They offered no sacrifices.

5th. It was only typical of the new covenant which takes away, in fact, the sins which were only taken away in figure under the old. Heb. ix, 23, 24.

From the above facts we draw the conclusion that the first covenant was not something by which sin was made known, but was introduced as a remedy for sin, or, rather, as pointing to a remedy under the new, and antitypical covenant.

To present my views of this subject more fully before the reader, I introduce the following diagram.



EXPLANATION.—The word, Paradise, at the left, represents the state of man before the fall. The words, Paradise Restored, at the right, represent the future redeemed state. The words, God's Covenant of Ten Commandments, spanning the whole distance, between the two, illustrates the fact that God's law is binding upon all men in all time. The first perpendicular line on the left, represents the fall. The lower horizontal line, the state of the sinful world. The altar and the cross represent the introduction of the first and second covenants. It is the work of the covenants to remedy man's transgression of the ten commandments, and place him in a position as though he had never transgressed. The first was figurative, shown by the wavy line. The second does in fact, what the former did in figure. All who avail themselves of this, will gain eternal life in Paradise Restored. Those who reject it will suffer the just fate of eternal death.

I regard God's covenant of ten commandments as embracing every moral principle, and as reaching from paradise, where the morning stars sang together, and the sons of God shouted for joy, Job. xxxviii, 7, to paradise restored, where every creature in heaven and earth and under the earth and such as are in the sea, will be heard praising God. Rev. v, 13.

But that happy state of things which existed when man was placed in Paradise did not continue. Man sinned and thus fell from that "high way of holiness." The prophet declares that "all we like sheep have gone astray." Isa. liii, 6. Now man needs a covenant to bring him back to allegiance, to place him again in "the old paths," as though he had never transgressed God's covenant of commandments. To this end a plan was provided embracing the new covenant; and until this could be brought about, a system of types and shadows, a faulty covenant, which could not take away sin, was introduced, to point the poor otherwise hopeless sinner to a covenant where God's law should be engraved upon his heart, and his sins be remembered no more.

We think the idea is now clearly before the reader that the first covenant is identical with the ceremonial law, and its priesthood. Now if the reader will turn to Heb. x, 1-9, he will find Paul speaking of the law and covenant in the same terms. In verse 9, he says, "he taketh away the first that he may establish the second." This *first* which is taken away is the first covenant. Now is it the ten commandments or any any one of them that is taken away? Answer. See verses 5-10. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a

body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

This connection shows very clearly that it is the first order of sacrifice that is taken away in order to give place to the second.

That the Levitical priesthood was emphatically called a covenant, we prove by the following quotations from scripture. Num. xxv, 12, 13. "Wherefore say, behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Neh. xiii, 29, "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." See also Mal. ii, 4-10.

Now, kind reader, I shall relieve your patience. May you and I ever live in obedience to that law which is "holy, just and good." And through the blood of Jesus Christ the Mediator of the new covenant, which is applied on the mercy seat over the ark of God's covenant in the sanctuary in heaven, obtain remission for our past transgressions, and finally with the redeemed stand upon Mount Zion.